Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

14de aargang. **Winnipeg, Manitoba, Første Nr. i August 1938** **Nr. 15**

SKIK OG BRUK.

Mark. 7, 5—16.

Av sogneprest Gunnar Dehli, Edsberg.

Farisæerne og de skriftlærde holdt strengt paa skik ok bruk eller paa "de gamles vedtegt", som de kaldte det. Dette kunde jo være vel og bra. Farisæerne hadde ialfald adskillig av hvad det moderne menneske mangler, pietet for fædrene og sans og respket for autoriteten.

Nu er det slet ikke likegyldig dette med skik og bruk. I gamle dage gik folk til kirke i flok og følge. I næsten hvert hjem paa landsbygden holdtes der husandakt. Det var skik og bruk. Ofte var det ikke mere. Saa kom der nidkjære og varmhjertede prædikanter og tordnet mot disse gamle skikke, som ofte stod det levende liv imot. Og folk sluttet at bruke de gamle bøkerne og hadde ikke længer den vane i flok og følge at gaa til kirke. Naar saa de gode skikke forsvinder og daarlige skikke tar til at herje i folkelivet, saa tør det nok hende at vi begynder at skjønne værdien av god skik og bruk.

Nu var det daarlige skikke ogsaa i gamle dage. Det skulde drikkes brændevin i baade bryllup og begravelse. Der findes daarlige skikke som mere og mere er forsvundet. Men flere usle vaner og skikke herjer dog iblandt os.

Det var en fin skik og bruk av farisæerne at vaske hænderne før de gik til bords. Det var jo helt hygienisk korrekt. Men farisæerne hadde gjort det om til en religiøs ceremoni, forlot Guds bud og holdt fast ved menneskers vedtekt. Saa blev det skal uten kjerne, glans uten guld og skin uten kraft. Og endnu idag er det nok kirkens værste pest.

Nyt liv er det som trænges! — Skik og bruk skulde tjene livet. — Nylig blev det sagt av en kjendt prestelærer at den mest utbredte religion iblandt os er selvretfærdighetens religion. Tidens store religiøse fare er den aandelige overmettethet, da man kjender sig rik og har overflod og fattes intet og vet ikke at man er elendig, fattig, blind og nøken.

"Du fødes maa paany om du skal se Guds rike." Et nyt sind og et nyt hjerte skaper Herren inden i hver den som tar sin tilflukt til den Herre Jesus Kristus.

Saa blir alle ting nye.

Hvordan skal dette ske? Slik spurte ogsaa engang en klok mand vor Frelser. Her har du svaret: "Likesom Moses ophøiet slangen i ørkenen, saaledes skal Menneskesønnen ophøies, for at hver den som tror paa ham, skal ha evig liv." Her faar jeg tro syndernes forlatelse, blir et Guds barn og faar Aanden til pant paa den evige arv. Her sker begyndelsen.

Men her er dok alt stykkevis. Her blir det et liv i tro, der et liv i beskuelse.

"Nyt bliver alting der,
evig nyt er det der,
Hør hvad han sier fra tronen
han som har evighetskronen:
"Se, jeg gjør alting nyt."

(Vidnesbyrd fra Broderkredsen.)

Paa prerien efter 11 aars fravær.

For "Hyrden", — av Simon Oyen, Oyen, Alta.

Da jeg er bedt om aa sende noen ord fra denne kant skal jeg med redaktørens tillatelse prøve efter beste evne aa efterkomme opfordringen.

Efter 11 aars fravær blev det altsaa til det jeg skulde tilbake til Oyen og prøve farmingen igjen. Jeg hadde nok saa smaat gitt op den tanken aa gaa til farming igjen, men som allerede bekjent døde min bror her siste høst. Og saa skal jeg prøve aa fortsette hvor han sluttet. Og det vil jeg si at skal jeg farme, vil jeg heller farme her enn mange andre steder, for her rundt Oyen har vi det beste hveteland i Alberta, med litt passende regn.

Men her som alle andre steder har det i de siste aarene vært litt tørt, med gresshoppere og andre skadedyr. Men folk har med taalmodighet slaat sig igjennem. Min bror Andrew levde hele tiden med det haap det skulde komme regn igjen og bringe avlinger. Og hadde han levd nu vilde han sett det haap gaa i opfyllelse, for sjelden har jeg sett prerien saa vakker som nu. Det har op til nu ikke vært noe tørke aa snakke om, og idag den 9. juni regner det saa det stuper i bakken og det er utsikt til det skal holde paa i lengere tid.

Og hvor vakker er ikke prerien slike dager naar den har tatt sin sommerkledning paa, med langt gress og blomster i alle farver. Jeg føler mig nesten som en liten prins her jeg sitter og skriver, naar jeg kaster blikket ut gjennem vinduet og ser hvor det spirer og gror.

Det føles nok litt rart med det samme, aa komme fra storbyens larm og tummel og ut paa preriens vidder til stilhet igjen. Og ikke minst naar en gaar og betrakter alt som har liv i Guds frie natur. Da føler en sig liten og ubetydelig i sammenligning med allmaktens veldige, vidunderlige skapermakt. Og for en som har oplevet nybyggerlivets mangfoldige oplevelser blir det ogsaa mange uforglemmelige minner som dukker op. Minner fra den tid en var nykommer med mot i barm og kraft i arm og bygget sitt første hus av torv og kjørte med okser som trofast dro plogen fra morgen til kveld, uten forskjell hvor dypt plogen skar sig ned i den sorte muld. Likesaa vil en huske en vakker stille sommerkveld efter en varm dag en satt i skyggen utenfor torvveggen og leste sin kjære "Norrøna" som bar bud om at lange tog av nybyggere kom inn og slo sig ned her og der bortover prerien. Bare dette ga en nybygger friskt mot til aa fortsette strabassene mens oksene dro haardere enn noen gang, det rykket i plog og det sang i staal dagen lang. Og den tusenaarige prerie blev snart forvandlet til aaker og Kanadas rike, jomfruelige jord begynte snart aa bære frukt. Slik ligger ogsaa denne samme jord idag som efter noen tørkeaar vil — med regn — bære frukt som før, og vil vedvare med det til tidenes ende.

Ja, slik gikk aarene med gode og mindre gode avlinger, men nu i de siste aarene med mere tørke enn noen gang, med gresshoppere og andre landeplager, og de trofaste rydningsmenn begynte aa lide av tørkestemning og resultatet blev mange reiste for aa finne rikere gressganger. Slik har det ogsaa gaat her rundt Oyen. Mange som har gitt op haapet om regn har reist ut. Men som jeg hører er det mange av dem som er blitt sørgelig skuffet paa de nye hjemsteder og som gjerne vil komme tilbake og begynne paanytt igjen. Men av mange grunner stiller det sig litt vanskelig.

Jeg skal ikke beskylde norskene for de har vært blandt de som har forlatt valplassen først. Nei, jeg har møtt mange av gammelkarene. De har hele tiden trofast staat i ill-linjen og haapet paa en lysere dag. Men selv om de ser at den gamle forgjettelsen er like ny, at Han ennu lar det regne over rettferdige og urettferdige og lar sin sol opgaa over onde og gode, sitter skrekken fra tørkeperioden i. Men jeg haaper den vil forsvinne. Vi maa beundre disse tapre soldater. Og saa maa en annen ting tas i betraktning, og som for mange føles som en klamp rundt foten, nemlik denne "reliefen" de fleste av dem har maattet ty til. Det er denne stilthetsfølelsen hos de fleste, og som ikke er minst fremtredende hos det norske folk. Alle vil helst være selvhjupne.

*

Dette er dagen derpaa. Og nu tordner og lyner det og regnet kommer rikelig ned. Det blinker i smaa vann over alt saa det ser ut som tusen sjøer. Smaafuglene synger til Herrens lov og pris og det vokser og gror og jeg unders paa skal denne rike preriejord atter bære frukt. Det staar hvist et sted i den gamle, gode boken: uten at hvetekornet kommer i jorden og dør kan det ikke bære frukt. Men naar det faller i jorden og dør, vokser det op og bærer mengen frukt.

Jeg skal ikke her gjøre mig til tolk for noen, men vil tilslutt faa ønske at hveten som er i jorden maa faa bære rikelig frukt til alle og enhver og la oss være optimister for en stund. Det har vi ogsaa lov til.

Jeg vet nok prerien er litt tørr iblandt
det har den vært og blir det.
Men Hans løfte er og alltid sant,
tro og vent saa kommer regnet.

Saa derfor kjære farmerbror
gi ikke op men gaa med smil om munn
hver dag vi ser at hveten gror,
takk Gud for sol og regn i slik en stund.

Hvordan skal vi saa faa opleve det gildeste?

VED PASTOR OLAF HOLEN.

Paaskedags eftermiddag!

Jeg kom for et par timers tid siden fra Guds hus, hvor jeg igjen fik bringe mit folk det salige bud om ham som er opstanden og livet.

En anden stille uke hører historien til.

Vi nød nadverens salige styrkemaaltid ogsaa denne mindeværdige skjærtorsdag. Jesus var saa nær, saa nær.

Saa fulgte vi ham ind i Getsemane, hvor vi saa ham i hans ensomme kamp — i sjæleangst. Vi fulgte ham fra oljelunden paa hans Via Dolorosa til ypperstepræstens palads, til Pontius Pilatus, til Herodes, tilbake til Pilatus og saa veien ut til Golgatas dystre høi.

Paa langfredag — ja, hele uken igjennem — kredset vore tanker om korset, om forsoningens dype og for menneske-forstanden uutgrundelige gaade. Vor plads har været "ved korsets fot hos Jesus."

Og saa idag paaskedag!

Graven er tom. Seiren er vundet.

"Bødt er brøden, død er døden, død er døden som syndens sold."

Gud ske lov for paaskedagens evangelium! Og Gud være takket, at ogsaa jeg kan si med Maria Magdalena: "Jeg har set Herren" og at jeg har faat erfare hans opstandelses kraft i mit hjerte.

Hvilket privilegium er det ikke at faa leve i tro paa ham og faa bære budskapet omham ut til andre — faa vidne om ham som "vandrer i seierens rike — min opstandne ven og frelser!"

Han lever, og jeg skal faa bringe
hans venner det salige ord.
O, jeg som er ringest blandt ringe,
den mindste, han kjender paa jord —
o, jeg skal hans hilsen frembære,
o, kunde jeg synge den ut!
o, kunde ei engle begjære
at gaa med saa salig et bud!

Saa skrives denne artikel, mens langfredagens store seiersord: "Det er fuldbragt!" og paaskedagens englebud fra den tomme grav: "Han er ikke her, han er opstanden!" toner i mit sind.

*

Det vilde være svært gildt om den fastsatte pengesum kunde samles før hundreaarsfesten i 1943. Men det gildeste vilde da være om vi ogsaa kunde faa en vækkelse i vort samfund før festaaret oprinder.

Hvad forstaar vi saa med vækkelse?

For at rydde væk mulige misforstaaelser maa vi først bli klar over at vi mener det samme naar vi taler om vækkelse. For det er jo en kjendsgjerning at to personer kan bruke den samme terminologi, men ofte komme til ganske forskjellige resultater naar de skal tolke dens mening.

Jeg mener ikke med vækkelse i denne forbindelse blot det at folk blir vækket til mer interesse i lokalmenighetens arbeide og samfundets gjøremaal. Ikke bare det at folk kommer mer regelmæssig til kirke, blir mer liberale bidragsydere og faar mer iver for at holde menighets- og samfundsmaskineriet gaaende.

Selvfølgelig fraraader vi ikke folk fra at gjøre hvad ovenfor er nævnt. Det er naturligvis bra at folk kommer til Guds hus for at høre Guds ord. Vi har da ikke noget imot at vort folk sløtter menighetens og samfundets gjøremaal med sine midler, og at de ofrer sin menighet, organisationene inden samme og sit samfund mer og mer av sin tid og sine evner.

Men det vil vi da ogsaa ha klart forstaat og faa naglet fast, at motivene for utøvelsen av disse ting maa være de rette — slik som Gud har fremstilt dem i sit ord. Er ikke det tilfælde, saa vet vi, at det slet ikke blir dem som holder paa med disse religiøse øvelser til nogen velsignelse, hvor ivrige de end maatte være. Er det ikke en av Guds aand skapt kjærlikhet som tvinger, men andre hensyn som motiverer iveren og arbeidet, saa vil det intet gavne dem selv. Da blir det jo bare en repetition av de "gamle" farisæeres egenretfærdighets-praksis.

Det gaar jo an at vise den aller største iver for disse ting og arbeide flittig baade for menighet og samfund, og allikevel være fremmed for livet i Gud.

Beviser? Læs 1 Kor. 13, 1—3, Salme 51, 18—19, og mange andre steder.

Jeg mener heller ikke først og fremst med vææelse det at de troende vækkes til mer bevisthet om naadens overvættes rigdom i deres eget liv og den derpaa følgende større ansvarsfølelse for andres frelse.

Dog er jeg mig selvfølgelig bevisst at skal vi faa den vækkelse som jeg referer til nedenfor, saa maa Guds folk saaledes vækkes — eller om du vil, fornyes. Det var en av de ting jeg nævnte i min forrige artikel og som jeg ogsaa skal komme tilbake til og forklare nærmere senere.

Jeg mener med vækkelse hvad vi i almindelig bland vort folk her i landet og i Norge er blit vandt til at lægge i ordet. For det ord, vækkelse, har vundet sig en fast plads i vort kirkelige sprog, fordi der nu hvilker etpar hundreaars gammel hævd over det. Jeg mener det samme som vor forklarings forfatter mener naar han sier paa Guds ords grund at Gud "ved loven vækker os."

Jeg mener med vækkelse at de som sover dødens tunge søvn vækkes op av søvne, saa de faar se og blir sig bevisst den farlige stilling de er i. At de med den forlorne søn kommer til sig selv. At uomvendte mennesker kommer i syndenød og saa i sin nød begynder at rope: "Hvad skal jeg gjøre for at bli frelst?" At synderen ret ser sin vaade hvorpaa vil følge at han "i sjælen dypt bedrøvet gaar." For det er jo først da Jesus kan komme med sin naade og lægge den paa hjertets saar.

"Vækkelsen er derfor den sjælelige tilstand en synder kommer i efter at det forberedende arbeide er utført av den Helligaand i hans hjerte før omvendelsen."

Synderen er vakt først da naar han ser at han trænger Guds naade.

Naar jeg skriver at vi trænger vækkelse, saa mener jeg selvfølgelig ikke at en synder bare trænger til at vækkes, men at han absolut maa vækkes før der er haab om at han kan bli omvendt. For synderen maa da vækkes til syndserkjendelse før han vil faa bruk for naaden i Kristus. Intet menneske vil søke frelse fra sin synd før det faar se sig selv som en fortapt synder for Gud.

Derfor det klassiske ord fra Jesu lepper: "De friske trænger ikke til læge, men de som har ondt."

Det er altsaa hvad vi forstaar med vækkelse.

Og at vi trænger den er der vel ingen som vil benegte.

Bruker vi Guds ord som maalestok — og det skal jo være vor eneste rettesnor for tro, lære og liv — naar vi forsøker at finde ut vort folks aandelige tilstand, saa vil vi tvinges til at sanktionere paastandens rigtighet om vækkelsens nødvendighet.

(Fortsættes paa side 2)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor, Cabri, Sask.

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Indhøstningens tid, er en spændingens tid. Man venter og ser om aarets arbeide og stræv skal bringe frugt. Farmeren i særdeleshet ser med angst utover sin aker og betrakter himmelens skyer om det fornødne regn vil komme saa den utsaaede sæd kan modnes og bringe rikelig frugt. Paa samme tid er der store farer, just denne tid, for sædens ødelæggelse. Blir sæden ødelagt, i et strøk som vestlige Kanada, saa virker det motløshet paa folk baade i by og paa land. Den vakre og lovende sæd kan staa der vakker og til hver dag iklædes modningens lyse skrud til glæde og stor tilfredshet for alle og enhver. Dog inden nogle minutter kan det hele være ødelagt. Dette viste sig bokstaveligt ved Cabri og sydøstover i en strækning av 100 mil, da dette strøk blev hærget av haglstorm den 30te juli Total ødelæggelse i en stor del av strøket.

Paa det aandelige omraade er høsttiden en spændingens tid. Ved de mange beretninger baade fra aarsmøter og "Bible Camps" avholdt gjennem sommeren, har Guds ords sæd blit rikelig utsaaet. Baade gud og de kristne skuer og ser om det skal bære frugt i form av mere personlig virksomhet til sjæles frelse baade i by og paa land. Gud i naade forhindre aandelige elementer som kan være til skade for den utsaaede sæds væks og modning baade for tid og evighet.

"Giv os din gode Aand,
Som Sæden av din Haand
Opelske kan og vand,
Saa vore Hjerte-Lande
Utallig Frugt maa bære
Dit store Navn til Ære!"

— U.

HVORDAN SKAL VI. . . . .

(Forts. fra side 1)

Enkelte vil kanske si at han som skriver dette har "mørkebrillene" paa. Han ser bare det som er mørkt og trist. Det er nu ikke sandt det da. For enhver uhildet læser som vil ta sig tid til at læse over igjen mine to tidligere artikler i "Lutheraneren"s spalter, vil da maatte indse at jeg ikke er blind for de mange lyspunkter som findes i vort samfund. Der er meget av det som er godt og opmuntrende, og det takker jeg Gud for av hele mit hjerte. Der er mange frisk-grønne haveflekker hvor aandslivet spirer og gror til Gud faders ære.

Jeg og mange med mig elsker vor kirke for gjennem den er der tilstrømmet os saa mange dyrebare velsignelser.

Men naar vi skal tegne et billede av tilstanden i vort samfund, saa maa vi fremfor alt være sande og tegne billedet korrekt. Vi maa faa ind i billedet ikke bare lyssidene, men ogsaa skyggesidene. "Det gaar jo nemlig ogsaa an" at sætte paa sig "overoptimismens" briller og faar man dem paa, saa vil man se alt i rosenrødt — alt er i den skjønneste orden. Der er intet som feiler vor kirke. Over den er der ingen skygger. Alt staar saa bra til. Skam derfor paa alle dem som vaager at paastaa noget andet.

Men spørsmaalet her er: Har vi sandhetens briller paa?

Har vi dem paa og ser vi paa tilstanden blandt vort folk gjennem dem, saa vil vi se alle de lyse sider, men vi vil ogsaa se meget som vil stemme vore hjerter til mismod og sorg.

"Av deres frugter skal I kjende dem," sa Jesus. Og skal vi være sande saa maa vi vel alle tilstaa at vi blandt vort folk ser mange frugter som ikke er vokset i Guds have.

Det er vel altfor sandt ogsaa idag hvad Kingo synger i en av de salmer vi finder i Landstadt salmbok:

O Gud, hvor jammerlig
din kirke-aker sig
i denne tid befinder!
Alt ukrudt fort oprinder,
og tegner sig at sprede
og overgro din hvete.

Det vil ikke forbedre tilstanden inden vort samfund om vi negter hvad sandt er, at der gror meget ukrudt i vor kirkeaker. Vi gjør vort samfund og vor Gud en daarlig tjeneste, dersom vi ikke vil se stillingen slik som den virkelig er.

De bedste venner var altid de mænd som fortalte folket sandheten, selv om den kom som piskeslag. Folket vilde ofte ikke høre paa dem, men heller vende øret til "fredsprædikantene" — men det blev deres livs forlis.

La os være sandrue — i kjærlighet.
Og er vi det, da maa vi si:
Vi trænger vækkelsen. Trænger den saare.
Ak fader, la dit ord, din aand,
dog ret faa overhaand!

"Til rette vedkommende".

Litt om Outlook College igjen. Jeg vilde gjerne faa lov til at si et ord til rette vedkommende, eller, som det heter i det engelske sprok: "To whom it concerns."

Det ser ut for mig, som man holder paa at glemme hele saken. De rette vedkommende er vel de som blev sat til at gjøre noget i denne sak.

Vi hadde et møte i Outlook den 17de august 1937. Nu et aar siden. Et møte av 12 prester og 20 delegater. Hensigten med sammenkaldelsen av møtet var vel helst for at finde vei og midler for at sætte skolen igang igjen. Der blev komiteer valgt til at gjøre dette og hint. Hvad har de gjort i saken? Indtil idag har vi intet hørt fra nogen av dem.

Er det nu blit saa, at alt hvad pionerene strævde med, all selvfornægtelse, alle pengeutlæg, al tanke om at sætte et monument for norsk lutherske kirke her i Sask., al tanke om at faa holde den opvoksende slægt til kirken, være omsonst? Skal byen Outlook faa kradse til sig hele denne værdifulde eiendom? Byen har nu takseret værdien til $29,865. For dette er nu eiendommen i skyld til byen for over 2000 dollars idag, skatlagt. Du som læser dette vil vel si: "Eiendommen skulde jo være skattefri." Ja, for 20 aar. Nu er den tid omme. Bygningene staar ubrukte. Derfor sætter byen press paa; som byens Major sa paa det møte ifjor: "vi maa protække os selv." Menigen er, blir ikke bygningene brukt mere som skole, saa tager byen dem og indretter dem til noget andet. Byen har dog lovet, at hvis skolen aapnes igjen som skole, falder skatten bort. Derfor dette, til rette vedkommende. Det er tid at faa noget gjort.

Det første man gik tilverks og gjorde ved dette møte var at vælge en komite av 3 medlemmer til at forme resolutioner for organi'ation av korporationen. De valgte var, Mr. Hemstad, Mr. H. M. Henriks og past. Aandahl. Disse brakte ind til møtet deres forslag.

1. Be it resolved, that this meeting consisting of pastors and delegates of the congregations of the Norw. Luth. church of Canada in Sask. and Man. organize an Association named The Outlook College Ass. of the Norw. Luth. church of Can. This was carried.
2. Be it resolved that no changes be made in the articles of incorporation, but that the Outlook College property remains in the name of College corporation of the church.—Carried.
3. Be it resolved that a board of Directors consisting of (5) members be elected at the annual meeting of the Ass. and this Board operate school and control property as authorized by Ass. and church.
4. Resolved that all pastors serving congregations in Sask. and Man. do their utermost to effect College consciousness within their respective congregations and Luther Leagues. —

Alle disse resolutioner blev antaget efter lang debat. (De (5) som valgtes som Board av Directors er følgende: P. G. Henricks, Mr. Hemstad, Oscar Berg, past. Aandahl og past. Urness.)

Et forslag av Berge-Kandahl—That as a substitute to paragraph 2 a committee of three be elected to draw up a constitution and articles for corporation.—Carried.

Komiteen valgt er past. Berge, past. Thvedt og Mr. H. M. Henricks.

En komite av 3 blev valgt til at ordne med Members of Parliament angaaende at faa denne eiendom Skattefri. Komiteen er: P. G. Henricks, Mr. Mickelson og past. Bergsagel.

Flere komiteer blev valgt. En for at sætte op regler og kurses for kommende skoleaar. — Past. Berge, Past. Bergsagel og P. Henricks. En anden komite for publishing agitation: Oscar Berg, past. Vinge og past. Kandahl. Har intet hørt og set fra de andre to endnu. Jeg har da forsøkt at gjøre mit. Dette er i korthet hvad man hade for sig paa dette møte.

Men jeg maa si igjen ingen har ladet høre fra sig.

Det som ga stødet til denne article var Bible Campen man holdt Juli 18—24 ved Colleget. Det var opløftende og inspererende at se og høre de unge der. En stor flok av ungdom. Over 100 av dem. Fra alle kanter av distriktet. Kom for at opbygges og belæres. Det er jo saa, at Guds ord kommer ikke tomt tilbake. Et av to virker det, enten til dom eller velsignelse. Ved at se og høre denne skare av unge Lutheranere, maatte en vel komme til at tænke paa det som var spaaet paa College møtet ifjor. Der var sagt av en av prestene: 25 aar fra nu av er ingen norsk luth. kirke i Kanada. Vel hvad jeg hørte og saa der nu, saa blev jeg ganske tryg hvad dette angaar.

Det blev altsaa noksaa livlik diskussion angaaende skolens aapning igjen. Derfor dette.

Det er nok saa forunderligt dette, saa tyst og stille. Kan ingen ting gjøres av rette vedkommende? Skal det virkelig være slut.

Jeg gjorde et foreslag ved møtet ifjor: Alle vore prester sætter sig i virksomhet. Faa alle menigheter organiseret. Faa hver eneste familie over hele linjen til at love en dollar hver. Faa en særskilt mand i hver menighet til at se til med indsamlingen av disse dollars. Faa ham til at sende dem ind til kassereren past. Berge, Outlook. — Dersom alle tok del, saa kunde meget bli gjort. Dette er slet ikke over vores evne. — Haaper at faa høre fra flere nu.

Oscar Berg.

Gave til Outlook College.

Mrs. Anna Farden har git til Outlook College 51 dalar, — 50 daler som minde om sin mand John Farden og en daler som famelie offer.

Paa skolemøte i Outlook for et aar siden blev det foreslaaet at hver famelie i Sask. og Man. skulde gi en daler saa Outlook College kunde aapnes igjen. Herren sier til os fremad. — Der er ikke tilbakegang eller stilstand i guds rike. Naar en enke, med smaa børn at forsørge, kan vise saadan interesse at hun kan avse 51 daler, da skulde der nok findes mangen husfar som kunde gjøre det samme. Der var mange gutter og piker paa Luther League convention, baade i Weldon og Outlook som beder om kristelig utdannelse, og det maa se daarligt ut for os som lutherske kristne at med vidende og vilje la dem gaa til andre samfunds skoler.

A. Hjortaas.

Fra Amisk, Alta.

Den aarlige bibeluke i Amisk-Park menighet pastor H. T. Egedahls kald blev holdt i Amisk kirke fra den 12te til 16de juli.

H. T. Egedahl og past. Bernhartson fra Edmonton var lærerne. H. T. Egedahl talte over 1 Kor. fra det 10—15 kap. og past. Bernhartson talte over en del av Romer brevet. Mange møtte op og vi hadde velsignede stunder omkring Guds ord. Vi er taknemmelige til Gud som ogsaa iaar laget det slik at vi kunde faa samles noen dage i kirken om hans ord.

Dr. H. T. Egedahl.

Medicin Hat Kreds.

Medicine Hat Kreds møte avholdt i Dorcas Menighet juli 8—10 1938. Møtet blev aapnet fredag formeddag med gudstjeneste av past. Brandser. Om eftermeddagen blev Temaet for møtet 1 Pet. 3: 3—13 indledet av past. L. J. Saugen. Det blev under indledningen særlig lagt vækt paa missionens arbeide og formaal i en menighet, samt, det haap som vi har dersom vi blir tro i det kald som Gud har sat os i.

Ved aftensmøtet talte student Richard Johnson fra Claresholm paa engelsk over "Christ and World Mission." Pastor E. O. Walker talte over temaet for møtet. Lørdag formiddag talte past. Walker og past. Saugen over temaet.

Eftermiddag sessionen blev aapnet med skriftlæsning og bøn av past. Brandser og sang av forsamlingen. Derpaa gik man over til forretnings møte. Til formand blev valgt past. L. J. Saugen, og til vise formand blev valgt past. E. O. Walker. Til kasserer blev valgt Mr. Anton Lind, Granum, og til sekretær Nakor Hanson, Enchant. Ved aftensmøte talte student R. Johnson og past. Brandser. Søndag, den sidste og store dag av møte. Formiddag nadver gudtjeneste ved stedets prest Saugen. Det var rigtikt oplevende at se saa mange gaa til Herrens bord særlig da der var noksaa mange unge som deltok.

Om eftermiddag talte student Johnson og saa hadde vi sang av Ibbestad sangkor. Tale av past. Walker og Saugen samt flere sang nummer av Ibbestad koret fra Enchant. Mr. Kirkvold fra Calgary talte angaaende den forestaaende 100 aarsfest, som vor kirke ser fremover til.

Hovedtaler ved aftensmøte var student Knutson fra Enchant. Han talte paa engelsk over "Hvad er livet?" Det var en gripende tale saa vi fornam at den helligaand var mægtig tilstede og drog paa hjertene.

Saa var det slut paa det velsignede møte. Maa den sæd som blev saaet faa lov at bære frukt i mit og alles hjerter som var tilstede, til opstandelsens morgen.

Nakor Hanson, sekretær.

Gaver Mottat Ved Bethania Hjemmet, Bawlf, Alta. Fra April 1937 — April 1938.

(Fortsættes fra forige Nr.)

PENGEGAVER.

August Stenvig, Eckville, Alta.	$25.00
Bardo Kvindeforening, Tofield, Alta.	10.00
Green Valley Kvindef., Glenside, Sask.	5.00
Ames Creek " Tofield, Alta.	5.00
Bethel Kvindef., Wetaskiwin, Alta.	5.00
En Veninde, Wainwright, Alta.	15.00
Petra Nelson, Bashaw, Alta.	5.00
Miss. Johanna Salte, Red Deer, Alta.	2.00
Moland Kvindeforening, Camrose, Alta.	10.00
Lake Johnston Søndagskole, Glendon, Sask.	5.00
North Prairie Luth. Kvindeforening, Sask.	5.00
Offer ved Sommerfesten for Hjemmet, Bawlf, Alta.	40.40
Mottat ved Lutefisk Festen, Bawlf, Alta.	97.35

Hjertelig tak til Vennerne for disse gaver som vi har mottat her ved Betania Hjemmet. Maa Gud faa velsigne og hjælpe os alle til at sætte vort haap og tillid til den levende Gud.

Vær kjært hilset fra de gamle og personalet ved Hjemmet. Eders Ringe Søster, Mrs. M. G. Barrie, Matrone.

Dr. Parker traf engang en mand som sa til ham: Det er rent mysterium for mig at Kristus valgte ut Judas blandt sine disciple. Parker svarte: Det er i hans utvælgelse et endnu større mysterium for mig end det. Hvilket? spurte manden ivrig. At han valgte ut mig, svarte Parker rolig. (V.F.B.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First No. in August 1938

Evil Gain.

"Woe to him that getteth an evil gain for his house," Hab. 2, 9.

By Rev. Iver Iversen, Ph.D.

What is evil gain? The common answer is that all gain, gotten in a manner contrary to civil laws or to established usage, is an evil gain.

God has a different answer. The law of God says that love is the fundamental law that governs the application of all moral rules and established usages. A principle, fair and just in itself, may become a measure of iniquity, if it is misapplied. It is love that must govern the application. The nature of love is that it "seeketh not its own." By putting the welfare of our neighbor on a parity with our own welfare, it runs contrary to certain fundamental human instincts and certain recognized points of view.

The word by the prophet at the head of this article was spoken primarily to one of the ancient empires that had increased its territory by war. Territories gained by war and guaranteed through a so-called peace treaty has long been recognized as legitimate possession by man. But not so by God; for God is not concerned about the building up of empires, but with the welfare of the people.

The legitimary of such conquest has lately been seriously questioned by mans awakening moral consciousness. And the disapproval has been extended to other forms of "empires". Predatory wealth has been condemned because it has often been acquired in disregard of human welfare. That is sin on a large scale is usually condemned. But the same sin on a small scale is often excused. Why not extend the same condemnation to the multitude of selfish acts in disregard for the welfare of others, which are practiced by the masses but excused only because they are common?

If the sins of malfactors on a large scale cause great human want and suffering do not the same sins on a smaller scale practiced by the many cause the same want and suffering? The big malefactors are few. The small malefactors are a multitude, and added together all the pethy human selfishness causes perhaps more misery than the acts which nearly everybody condemn.

Poem

MY PLEA

"Let me face each day with courage,
Though the days are mostly gray,
Though pain may wrack my body
As on my bed i lay.

"Give me Will and Strength to bear,
Though all may seem in vain,
To meet each new day with a smile,
And from all complaint refrain.

"Let me start each day in prayer,
And end each day the same,
Then i shall rise above all trials,
For nought my soul shall maim."

Hymn Poem

"REST"

Sick, weary and worn
I'm leaning on Jesus breast;
My suffering is easily born,
Since Jesus my soul gave rest.

Rest, rest on Jesus breast,
Safe from all my foes.
Rest, rest on Jesus breast,
Freed from all my woes.

I've no fear at all,
What to-morrow brings.
Since Jesus is my all,
My Hearth with happiness sings.

Rest, rest on Jesus breast,
Safe from all my foes.
Rest, rest on Jesus breast,
Freed from all my woes.

Mrs. L. C. Thompson,
Isolation Hospital, Edmonton, Alta.

Why not

Bible Fellowship Clubs or Groups

We read and hear much these days of Bible Camps from all over Canada and U.S.A. and it surely is good to know there is so much interest in the study of Gods Word. And am sure they receive great blessings and fellowship at these camps both young and old.

There has never been greater need for a revival of interest in the study of the Bible than in the modern and mad age in which we live.

Tho' more copies of the word of God are being printed and distributed today than ever before in history, yet multitudes of so-called "well-educated" people especially of the younger generation have no real conception of either the contents or nature of the Book of books.

It would be wounderful to have Bible camps in every congregation. It is a very great help in building up and nurishing our spiritual life, and keeping us true and steadfast to our Saviour.

But unfortunately only a favored few have the privilege and oppertunity to attend these blessed sessions in camps. In my long hours of meditation, it has come to my mind—why not some Bible Fellowship clubs in every congregation in our church, where every one could have the pleasure and opportunity for studying the Word of God? With its chief and prime objective and purpose—to strive to lead and win souls for Christ and glorify God.

Every true believer and follower of the Lord Jesus Christ should remember and keep in mind, that we should all seek with heart and soul—to glorify God—to "make disciples"—to win them by the Gospel for Christ.—Name and Word known to every soul. It is not only our pastors, teachers, missionaries whoes duty it is to tell out the "Glad Tidings"—The old message of a Saviour-Christ. "Who gave His Life as a ransom for many", is the only Hope of lost humanity. It is in the Word of God that this message is found and the christian believer serves as the messenger.

Our Lord's example would indicate the importance of individual or "one by one" Evangelism, for all true His ministry He gave a personal witness and call to those about him. Whether it was Peter, Matt., Nicodemus, the woman at the well or Zacheus the publican, Jesus was always about His Father's business of witnessing to the individual hearts and consciences of needy men.

These Fellowship clubs or groups could meet once a week in winter and once a month during the summer, composer of from 4 to 10 members with seperate groups for each sex.

What a great help it would be to gather, encourage, comfort, and instruct each other in God's word. I'm sure it would be a blessing and help to keep our spiritual life nourished, and equally certain that it would be of help in stimulating attendance in church and S.S. helping the pastor.

The pastor could organize the first group, and as the interest spread other clubs could be formed—with small groups preferably (4 to 10) as I believe it would give each member an opportunity to take part in study, meditation and discussion. And as time went on each member would earnestly seek to lead at least one soul to Christ each year—and when they have stated their intention to accept Christ and become christians, enroll them in your B.F.C. and then into the church. Every follower of Christ is called to go and use his gift as a servant of God, soul-winning is the duty of every believer—it is not only the postor.—Personal work or Evangelism is every christian's duty. Personal Evangelism is clearly set forth in the Book of Acts and practised by the early christians.

We seem to have forgotten that Christ's "Go ye" concerns every Christian. No christian however insignificant he may feel himself to be, how limited his talents is excluded from the blessed opportunity and sacred obligation of leading, pointing and bringing souls to Christ.

Let us each and all strive and endeavour to make faithful use of our Godgiven talents and spiritual gifts.

The pastor is the keyman or leader in encouraging, enlisting and developing congregational followship and personal work and it would be best to have him organize the Fellowship clubs, or at least the first one.

— *E. M. W.*

Must.

Please do not use that word. It sounds big, but it is the weakest word in the dictionary. Nobody really means it. Those who use it do not follow it up. Nothing ever comes of it.

"Must also sounds bad in a sermon. It does not belong in the lexicon of the Gospel. Not even in the vocabulary of the Law. "Thou shalt" is not equivalent to "you must." It is an expression of the loving will of God. It is not the compulsion of physical force. We are still free to disobey and accept the consequences from which God would save us.

The Gospel is a proclamation of good news. It is the announcement of an accomplished redemption and the offer of life and salvation to "whosoever believeth". But we are not compelled to accept it. There is no "must" about it. We are at liberty to reject it. God keeps inviolate the freedom of the will, in order that we may be free to choose. We can appropriate and identify ourselves with only what we love and elect to become.

There is no "must" about natural and human love. "Must" kills it. So there is no "must" for faith in Christ and His promises. It is a free-will confidence, a voluntary trust, the choice of a preference, the glad surrender of a wedded affection.

(CJS in Bible Banner.)

How to Study the Bible.

1. Be alone with yourself.
2. Be alone with God.
3. Remember He is speaking to you now.
4. Ask, How does this apply to me?
5. Realize that God sits across the table and is talking to you.
6. Read your Bible daily and systematically.
7. Read attentively the chapters, paragraphs, verses, phrases, words.
8. Read understandingly.
9. If necessary, use reference books.
10. Do not let difficulties deter you.
11. Employ method and plan.
12. Try chapter study: Abraham, David, et cetera.
13. Use the topical method: God, sin, etc.
14. Find "comfort" passages.
15. Underscore.
16. Read the Bible to discover your sins and God's remedy.
17. To be convicted of sin.
18. To find assurance of forgiveness.
19. To see Christ as your Saviour.
20. To test your faith in Him.
21. To become a witness for Him.
22. To serve His cause.

(From Bible Banner.)

Farewell Party.

On Sunday, July 3rd, the Concordia Young People gathered at the home of Mr. Sam Kvindlog to bid farewell to Mr. Erik Haave who left this community after six and one half years of teaching at Bygland school.

There was a short programme which was as follows:
Song by audience.
Song by string band.
Scripture reading and prayer, Pastor Dalseide.

He also gave the farewell speech expressing his thankfulness to Mr. Haave for his work in the church, Sunday School and Luther League, and presented him with a gift of money. Song by string band; talks by Mr. Moir and Mr. Skavlebo expressing their thankfulness for his work in the school and community. Song by Miss Clarice and Birdie Senum and Inez Anderson accompanied by the harp and mandolin. The closing song was "God be with you till we meet again", accompanied by the string band.

Lunch was then served.

After lunch there was more singing accompanied by the string band.

A few pictures were taken by Mr. Haave and Mr. Ingvald Kvinlog.

All present bade Mr. Haave farewell and wished him the best of success in his future work. —*Miss T. Dalseide.*

The Article.

God works in a mysterious way, and we humans cannot reason out or comprehend why He does certain things. I feel that way about leaving the Prince Albert-Spruce Home Call. It takes a pastor a year or more to become acquainted with the different souls that God has given to him for His keeping; so we can really serve them. Just a year ago I became the pastor of this Call and now I leave. I know that God has had His purpose in our being together this past year, but now He has different plans for us. May He lead us always in all things that is best for each of us.

For the benefit of you friends who may read this article, I wish to say that I am leaving due to climatic conditions which do not agree with my health. The congregations have been very gracious in accepting my resignation on a short notice. May God send them a consecrated worker of souls. None of us can serve to the best of the ability God has given us if we put hindrances in His way. I am sure that He will also have a place for me to serve. God bless all you friends. May He watch over you all and may He also be our strength as we leave this Prince Albert Circuit. Let us all remember each other in prayer before the Throne of Grace.

Sincerely, in Christ,
—*Alfred E. Syverud.*

Swift Current Circuit.

The Swift Current Circuit meets at Bethel Lutheran Church, Frontier, Sask. November 6—7. Topics are following: "The child" or "child Psychology" by Rev. Bergsagel; "Value of the Luthers Catechism" by Dr. Iver Iversen; The "teacher" by Rev. A. Tveit of Admiral; "Sandtable" by Mrs. Nels Carlson. Meeting of the W.M.F. will be held Monday Nov. 7 at 8 p. m. *Nels Carlson.*

Frontier, Sask.

The Bethel Congregation of Frontier gave a reception to their pastor and wife May 17. This is the date for the pastors birthday, finishing the theological course at the Redwing Seminary; and the wedding day for pastor and Mrs. Carlson.

A program was rendered by the Luther League, and Mr. Geo. Gilbertson served as toast master, and expressed the appreciation of the congregation for the work that had been started. Members of the "Broder Samfund" were also present, and others outside of the congregation. The pastor and wife both expressed their appreciation of this token of confidence, and that their prayer was for a personal blessing and that they may be a blessing. A purse was handed them by Mr. Gilbertson.



THE NIAGARA FALLS

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

The W.M.F. of the Saskatoon Circuit

(Continued)

The following program was presented in the evening:

Meeting opened by singing hymn No. 131, followed by devotion by Rev. Dahle. The program consisted of the various talents in our Circuit.

A Duet intitled "Dark Africa", and a Trio "Speak my Lord)), were given from Spring Creek.

Several songs by the Girls Chores and a reading intitled, "When the Decan talked in Church", was given from Outlook.

A Ladies Choir from Green Valley sang, "We've a story to tell to the nations."

The Drunkard's Sermon, was read from Sask. River.

A paper on our Mission work in Madagaskar was given from Laugham—and one on "China" from Spring Creek.

This program was dedicated to Foreign Missions.

An offering of $15.83 was lifted. Benediction was pronounced:

May the Lord bless our efforts. The Glory and Honor shall be His forever and ever.

Mrs. C. Hanson, Sac'y.

Yorkton Circuit W.M.F.

met in Zion and Nut Lake churches, Rev. Aandal's charge, during the circuit meeting.

The arrangement was made, that our W.M.F. would meet on Sunday p.m. June 26th together with the Centennial Appeal Rally at the Nut Lake South church. Therefore, the business part was omitted, the officers are asked to serve until some later meeting.

Mrs. Thvedt our District President of the W.M.F. come Friday evening to be present at our meeting.

The women were called together for a short meeting Saturday p.m. June 25th after the afternoon session. This was in Zion church, Rose Valley, Sask. Mrs. F. M. Aasheim presided, introducing. Mrs. Thvedt. After a short prayer Mrs. Thvedt spoke to us about the work of the W.M.F., its different departments, their special aim and work. Also telling about the Purpose and Object of the S. D. of R.

We adjourned our meeting until Sunday p. m. by praying the Lord's prayer in unison.

Mrs. M. Aandal was asked to take down the minutes on the Sunday afternoon program, as the secretary was not present.

Joint program of the W.M.F. and the Centennial Appeal Rally June 26th 1938, Nut Lake Church, Rev. Aandals charge.

Song 488.

Rev. Nelson opened the program by reading I Cor. 13 and prayer.

Selection by Hendon choir, "In the Garden."

Mrs. Aasheim lead the theme bp reading Matt. 7: 24-25 and prayer.

"Building Lives."

We are building for Eternity. The necessity of a good foundation was emphasezed, if building shall be able to stand in the storms of life. The bed rock must be Jesus I Cor. 3: 11. Heed the word of God. Confess our sins, seek God in Prayer—resting on Jesus in our life building.

The Pocket Testament League was introduced. II Tim. 2: 15.

Preaching, teaching, bringing the little ones to Jesus. Daily devotion at the family Alter was stressed.

Building in faith upon the Lord Jesus Christ and His finished work.

Closed by reading the hymn, Oh, for a Faith.

Choir selection—Hendon Choir—"He is Mine."

Mrs. Thvedt our District President of the W.M.F. delivered a message. This was a very blessed testimony about what God has done for us. God wants us, also, as women to go to our Brethren and tell them: He is risen and gone to His Father. This is building lives. Lives can not be repaired or remodeled. They must be rebuilt. Build the lives of our children on Jesus Christ and His redeeming love. To be able to build the lives of our children on Christ, we mothers must ourselves see Him, live in Him. We can't lift higher than we are ourselves.

Read, pray, obey; read a poem, Hold high the Torch.

Related an experience from Wittenberg, Wis. Mrs. Thvedt's old home. Mother's Bible—Mother's grave.

We are trying to be helpers to hold up the arms that maybe are sinking. If God could move our hearts so we come to the cross, it would not be so hard to raise money.

A story for the boys. Try and seek one by one in personal work.

Next was rendered a beautiful Cantata by the Dalton choir.

First verse of, "What a Friend we have in Jesus" was sung.

Dr. I. Iverson, District President of our church in Canada, then spoke about the Centennial Appeal, giving a short account of the work of our church these 100 years since our church started.

Our first church work started in 1843 in Muskego, Mich.

Psalm 92—Give thanks. Stressing the point that we should offer thanksgiving to God for His many blessings during these 100 years. Lives become vain and hearts are darkened by not giving thanks. Sacrifice 3 kinds: (1) Our bodies. (2) Heb. 13, Thanksgiving fruits of our lifes. (3) The sacrifice of our means. Serving God. We are going to gain by serving God with our means. The rich man did not make use of his opportunity, Lazarus gained Life Eternal because he made use of his opportunities, to the glory of God.

We serve God by serving the many poor Lazarus's at out door.

1. We want to celebrate by paying our debt.
2. Monument—Library building.
3. Contribution to Pension Fund.

A silver collection was taken at this time for the federation. $11.10.

Song by Hendon Choir. "Master the Tempest is Raging." Whereby our federation meeting was ended.

THE L.D.R. of Edmonton circuit

met for its first convention at Edmonton, Alta. on the 14th of May, 1938 with the circuit convention of the church.

The meeting was opened by singing hymn No. 40 from the "Luth. Hymnary." Miss. Irene Rude led in scripture reading and prayer. After which Miss. Alice Marie Anderson and Miss. Corrine Haukedal favored us with a duet. Miss. Edith Flothen was elected temporary secretary. A nominating committee was then elected. An interesting reading "Purpose and object of the L.D.R." was given by Geneva Grue, followed by a duet by Edith Flothen and Geneva Grue. Mrs. George Hendrickson gave a talk on The L.D.R. literature, explaining the different pamphlets, and showing how they can be made use of in our locals. Miss. Muriel Finseth and Miss. Carol Anderson sang a duet which was enjoyed very much. The report of the Nominating Com. were as follows: President Mrs. Oscar Likness, Irma, Alta. Vice-Pres. Miss. Tilda Holm, Edmonton, Alta. Sec.-Treas. Miss. Mabel Aasnes, Ryley, Alta. Historian, Mrs. A. Berg, Lougheed, Alta. These officers were elected and installed. The offering was at this time taken and amounted to $4.12. There were 11 delegates and 19 visitors present. After this session, the delegates and visitors met in the dining room where a lunch was served by the local W.M.F. members. May God bless our organization, that this work may be done to "His" glory.

Mabel Aasnes, Circuit Sec.-Treas.

SUGGESTIONS FOR ARTICLES TO INCLUDE IN ALASKA MISSION BOXES

Upon request we list here a number of articles that would be suitable for sending to Alaska: Bibles, Testaments, pocket note books, pencils, toys, games, dolls, balls, Christmas program material and decorations. Children's clothing, all ages, boy's shirts, pants, stockings, girls' dresses, slips, underwear, stockings. Materials: flannel (bright and dark colors), ginghams, prints, trimmings, elastic. Men's red handkerchiefs. Towels, soap, wash clothes, combs. Sunday school supplies. Ship by parcel post—June 1st to September 30th.

Mrs. Ray M. Wogen,
General Cradle Roll Secr.

Attention! W.M.F. Members of Prince Albert Circuit!

Would you in the the future kindly direct your communications about W.M.F. work to Mrs. Rev. A. M. Vinge, of Fairy Glenn, Sask., acting President; or to Miss Emma Røkke, of Weldon, the Secretary; on account of the former President moving to another Circuit? With Greetings,

Mrs. F. J. Langley, Lake Alma.

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Socials in Luther League Work.

(Concluded)

The apostle Paul has summarized what shall be the guiding principle in choosing our amusements. First, khatsoever things are true therefore must conform with truth. Many things in life seem to be true, but turn out to be false. Second, whatsoever things are honest must be fair to all and just. Third, whatsoever things are pure. Do our amusements lead to pure thoughts and deeds? Fourth, Whatsoever things are of good report. Let us find out first and there will be plenty of time to act.

May we by the help of God so intensify our Christian faith, conscecration, interest and activity that the desire for any undesirable amusement will be distasteful to us.

Let us now turn to a few points in regard to socials and recreations in our Luther Leagues. Every detail of each program should be well planned in advance so that every social will be as varied and attractive as possible. Allowance being made for normal excitement, but no dullness or boredom, neither too childish or advanced for the group which it aims to please. Care must be taken to prevent over-indulgence and over-emphasis on the recreational programs, so that it does not overshadow the League's devotional meetings and its educational and Christian service activities. In fact it should be generally understood that those that share in the Leagues good times during recreation periods are also expected to regularly attend devotional meetings and to enter wholeheartedly in all its work.

How often recreational programs should be held will depend upon the needs of its members, that is upon their time, as well as upon what is best for their spiritual and physical welfare.

Recreation should not be so prolonged or so streneous that it becomes a test of one's endurance. It should provide good bodily exercise for all without overexerting anyone. Good recreation is mentally stimulating, such as quiet games. It builds alertness, exact judgement, ability to concentrate, and power of attention. Good recreation should be character-building, should develop recognition of the rights of others. Earnestness, honesty, courage, and thoughtfulness. Good recreation should destroy cliques, and should develop an understanding of others regardless of nationality, race, or social standing.

May our recreation be such, that will awaken spiritual life but disapproving the assertion that one must give up all fun and good times to be Christian. God wants young people to be happy. The Christian life is not a barren, joyless form of existence. Jesus said "I am come that they may have Life, and that they may have it more abundantly." It is a sad mistake to picture a Christian life as one in which young people cannot enjoy themselves. That is not God's thought. He wants our lives to overflow with gladness.

In conclusion, I would like to leave with you a few lines spoken by the mother of John Wesly. "If you would judge the lawfulness of unlawfulness of pleasure take this rule. Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, that thing is sin for you however innocent it may be in itself.

(This topic paper was given by Miss. Tilda Holm at the Edmonton Circuit Y.P.L.L. at Ryley, Alta. March 12th 1938. We appreciate getting these topic papers. We feel that this paper deals with the topic in a reveren and enlightening way.—V.)

The Young People's Luther League of the Saskatoon Circuit

of the Norwegian Lutheran Church of America held its Bible Camp at Outlook College from July 18th—July 24th. The facilities of the College were at the disposal of the Camp and made the spot an ideal one for a Bible Camp.

The days were filled with many and varied activities and were thoroughly enjoyed by those present. The day's schedule was as follows: 6.45—rising bell; 7.15—breakfast; 8.00-9.00—quiet hour for personal prayer and study of God's Word; 9.00-9.50—Bible study; 10.00-10.50—Bible history; 11.00-11.50—Luther League problems; 12.00—dinner. In the afternoon from 1.00-2.00 quiet hour again; 2.30-4.00—softball, tennis, croquet etc.; 4.00-5.50—swimming at the Outlook pool; 6.00—supper. After supper from 6.45-7.45—choir practise and from 8.00-10.00 games and devotional service about a camp fire in the College Park; 10.15—personal devotion and 10.30 lights out.

The attendance, too, surpassed all expectations as there were 80 registered for the full week and 26 registered for part time in addition to many visitors at various sessions.

Our speakers and instructors for the week were Rev. A. E. Hanson, pastor of Christ church, St. Paul, Minn., Dr. I. Iverson, Saskatoon, Sask., President of the Canada District of the N.L.C.A., and the pastors of the circuit.

The last two days of the week were given over to a convention of the Saskatoon Circuit of the Luther League. The programs given were greatly enjoyed by the large numbers which attended them.

All in all the Bible Camp was a great success and the one planned for next year is being eagerly awaited.

Edward Goetz.

Swift Current Luther League Bible Camp.

A very inspirational and challenging Bible Camp was conducted at Simmie, July 1—6 inclusive.

The morning sessions were devoted to a study of the Lutheran Confessions by Rev. Nels Carlson of Frontier. We were shown through the Augsburg Confession how the Lutheran teachings are based on the Word of God. During our times much proselyting is being done in our Lutheran Church. It is well for us as Lutherans to know that our doctrine is "Justification by faith in Jesus Christ." Just as the Catholic Prince said at the Diet of Augsburg: "It is made plain that the Protestants sit on the Word of God and that we (Catholics) by the side of it."

The second morning period was conducted by Pastor A. M. Vinge of Fairy Glen. He gave to us a most blessed study in the First Epistle of Peter. Peter was acquainted with suffering but by faith in Christ was victorious. This epistle was written to the Christians who were under persecution and suffering. Therefore this Word of God is a comfort to present day Christians who are being tested and made to suffer for His Name. Pastor G. J. Ostrem of Admiral was in charge of the morning chapel.

Dr. Iver Iverson, our District President spoke on the Holy Spirit and His work. This was also a timely subject as so many times young Christians do not realize the importance and significance of the Holy Spirit. He stressed this fact that unless one receives the Holy Spirit, one cannot believe in Jesus Christ as Lord.

The evening sessions were used by Pastor Vinge who preached on the seven parables in Matthew thirteen.

Pastor Ostrem spoke to the children in the form of object sermons. Mr. George Gilbertson of Frontier directed the choir. Mrs. Nels Carlson of Frontier presented a Sand Table lesson to the children.

It was a week of admonition and instruction in the Word of God. The call to unsaved was sounded in 11 messages. The realization of truly living a victorious life through Christ encouraged the children of God.

Again this year at Bible Camp could we sing and rejoice in the song:

"God's Word is our great heritage,
And shall be ours forever,
To spread its light from age to age
Shall be our chief endeavor;
Through life it guides our way
In death it is our stay;
Lord grant while worlds endure,
We keep its teaching pure,
Throughout all generations."

Agnes Carlson, reporter.

From the Letter File of the Book Mission.

"One of our young couples had a tramp come to their door asking for food. The husband, besides giving him food, also gave him a short and pointed tract. The man read it as he went away and suddenly he stopped and cried out: "I am lost! I am lost! Why did not someone tell me this before?" This is just one of the opportunities for pointing souls to Christ that has come through tract work."

—Pastor ———.